1: Staden--131-132 (1553-54) 1928 Tupinamba
116, 361

"They prefer to set up their dwellings in places where they have wood, water, and game and fish close at hand. When they have exhausted one place they move to [132] another, and their manner of settling is this. A chief among them collects a party of forty men and women, as many as he can get, and these are usually friends and relations."

5: Léry--566 (1557-1558) 1906 Tupinamba
116, 342, 361

"The things of the ground, with them are Cottages, and fields farre larger then might be required for maintenance of the Inhabitants. As touching the Cottages, you are first to understand, that every Village containeth sixe hundred men: wherefore very many are of necessitie to dwell in one and the same Cottage. Notwithstanding everie Family possessing their place without any distance betweene (for there is nothing that may hinder, but that from one end unto the other those houses lie open, which for the most part are extended sixtie paces in length) everie Master of a Family hath his wife and children placed apart. Moreover, you are to observe (which surely is to be wondred at) that the Americans inhabit not one place above five or sixe moneths. But carrying away the matter and herbe Pindo, whereof their houses consist, they often transport their Villages, which yet alwaies reteine the same names. Wee our selves saw some Villages remooved a mile from the accustomed place. No man buildeth a Cottage, which he is not compelled to finish, nay, to build and plucke downe, about twentie times before his death, if hee have attained to the full age of a man. Now if it be demanded of them, why they change their habitation so often? The answere is easily made. That the changing of the Aire is verie profitable for the health: besides, that if they should alter the custome of their ancestors, they should presently perish."

6: Abbeville--181v-182 (1611) 1614 Tupinamba
116, 342, 361

...Their villages which they call oc, or taue are nothing but four huts made of big trees or posts, covered from top to bottom by palm leaves, which they call pindo.... These huts are from 26 to 30 feet wide, and 2, 3, 4, or 5 hundred feet long, according to the number of occupants. They are arranged like a cloister, that is to say in a square, as the Place Royal in Paris: so that they have in the middle a beautiful large plaza. The 4 huts thus established with the plaza in the middle make a village, of which some are larger than others, there being 27 in all [182] on the Island of Maragnon...

6: Abbeville--185v (1611) 1614 Tupinamba
116, 161, 361

...These are all the principal villages of the Island [AW: the island of Maranhão. For the itemized list of villages see category 103.]... there being some two to three hundred Indians in each village, while in others there are five or six hundred. In the whole Island there are some 10 or 12,000 souls.

6: Abbeville--277-277v (1611) 1614 Tupinamba
116, 361

The Topinamba Indians live usually in the woods as near as possible to the sea for fishing, or along river banks for the water. Finding a good place, they cut the woods and and make a large square place [277v] setting it afire to burn all the wood and clear it; then they build four large lodges in the center in the form of a cloister....

Having lived there five or six years, as it is their custom not to live in a place longer, they burn and destroy this place and build another a half a league away, or nearby, retaining nevertheless the name of the preceding village.

They give no other reason for this shifting than that their grandfathers did the same; adding also that manioc, sweet potatoes and other roots (which they use for food) grow better in new soil and profit by the moving.

8: Soares de Souza--310 (1570-87) 1851 Tupinamba 1-2
116, 361, 712

When a chief founds a village, he always looks for some hill, exposed to the winds which will air the houses. Also there must be water nearby and the land around must be suitable for plantations. When the site is selected with the approval of the old men, the chief makes a very long house, thatched with palms called pindoba. The other houses of the village are also long and situated so as to have a square plaza in between. There they dance and have their meetings.... They stay in these villages until the leaves of the thatching rot, which occurs after three or four years. They shift to another place as soon as the rain passes through the thatching. There are no compartments in these houses but for the wall posts. The household quarters are in between these posts. The chief occupies his quarters first where he settles with his wife, children, concubines, isolated servants and some old women who serve him. In the same way the other occupants of the house go to their allotted quarters, each household in its place. They cannot move from there, with the exception of the young men who go, after they marry, to the quarters of their wives. They put over these wall post poles tied together which they call juráos on which they keep their cooking utensils and their vegetables which are cured by the smoke and do not rot. People settle likewise in the other village houses... If these villages are near the frontier or in places where there is danger of war, they build a strong stockade with its doors and embrasures. At about 20 feet

behind the stockade they build a wall of wood with salients so that the enemies forcing the first palisade would be still in a position for them to attack. When retreating the enemy may get confused and they might be able to shoot at them and defeat them.

8: Soares de Souza--310 (1570-87) 1851 Tupinamba
116, 361, 712

If these villages are near the frontier or in places where there is danger of war, they build a strong stockade with its doors and embrasures. At about 20 feet behind the stockade they build a wall of wood with salients so that the enemies forcing the first palisade would be still in a position for them to attack. When retreating the enemy may get confused and they might be able to shoot at them and defeat them.